

with a sense of beauty built here, as others
 did else-
 where, at some period not remembered, a
 temple and a
 pond and placed on the edge of the pond a
 sculptured
 Basava through whose mouth all the water
 percolating
 from the hill around pours into it. It is
 possible also that
 some person or persons in the past led a
 hermit's life
 here. The story is told that a hermit who
 dwelt here
 used, every morning, to go to the Ganges
 and bathe
 there and come back for meditation the rest
 of the day
 and night. Years passed and the hermit
 grew old and
 it was hard for him to go to the Ganges
 every day.
 Mother Ganges realised this and told him
 one day: "Do
 not trouble to come here every day. Stay
 where you
 are. I shall come there myself." The
 hermit said:
 "'You are gracious as a mother should be. I
 shall stay
 there as you direct and shall wait for you.
 But how
 shall I know that you have come?" Ganga
 said:
 "**Throw that stick you have in your hand
 into me now.
 I shall bring it with me. Then you will
 know." The
 Tiermit did so and came back. The next day
 he watch-
 -ed near the pond. The water came and
 presently he
 saw it bringing the stick which he had
 thrown into the
 Ganges. He knew then that mother Ganga
 kept her
 word and no more went to Benares for his
 bath.
 Other place-stories are in the nature
 of heroic

legend. The story of Jakkana and Dankana, his son, the reputed architects and sculptors of the Hoysala temples, and especially of the one at Belur, is well known. It is the Karnataka counterpart of the story of Sorab and Rustum. It has been suggested that such a person as Jakkana or Dankana may not have existed and that they may be the Kannada forms of Dakshinacharya,